Smith's Report

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WHY IS IT SO DIFFICULT? IS IT THEM? OR IS IT US? Or is it…?

Bradley R. Smith

Almost all of us have strong opinions about who the responsible parties are for having created and forwarded the scams about German homicidal gas-chambers, Germans skinning murdered Jews to make lampshades and riding breeches from their hides, Germans cooking the corpses of Jews they had murdered to make soap from their fat, Germans burning alive the babies of Jews—in short, the German Monster Scam (swindle) in its entirety.

Almost all of us have strong opinions as well about who the primary beneficiaries are who exploit the scam using the legal and moral arguments of fanatics and bullies.

Last month I reported here a brief exchange I had on Facebook, with Alex Linder. Linder had been a student at Claremont College in the 1980s when I submitted a revisionist ad for publication. The ad was rejected, and at the time Linder approved of the decision made by the editor of *Student Life*. He wrote on Facebook that of course now he looked at the issue much like I look at it—that we're dealing with an intellectual and immoral historical fraud.

I thanked him for the anecdote and that's as far as I took the story here last month. But I did take the story further via Facebook and I felt it necessary to make a statement that is reasonably controversial among revisionists as well as with the great unwashed. Then it was decided here in the office that I should make the same argument on YouTube where students and others would be able to observe the simplicity of the setting and the person who was speaking.

It would hopefully contribute to the perception that you do not have to be an intellectual, or a professor, or any kind of expert to challenge what the intellectuals and professors have constructed so much taboo. You only have to be willing. As background, I will note that we have 2,400-plus subscribers to our Facebook page, and that our videos on YouTube have been viewed accumulatively more than 30,000 times.

In any event, what follows here are the notes I put together for this YouTube video, which was uploaded on 30 March 2011.

IS IT "THEM" OR IS IT "US"?

[Begin]

Hello. Bradley Smith here, Committee for Open Debate on the Holocaust.

Yesterday morning Hernandez and I were drinking coffee out in the patio and wondering aloud if there wasn't something brilliant we could do during the upcoming week—Hernandez being my right-hand man here in the office.

As a matter of fact, between us we came up with three ideas. One of which was to shoot a video for YouTube based on a back-and-forth that is already recorded in print on Facebook. In the event, Hernandez came up with all three of the ideas. I don't want to give the impression that Hernandez runs things around here, but yesterday was a pretty good day for him.

The YouTube shoot would be a simple affair. We already have the text—it's there on FaceBook—and it will be seen by some as controversial, but it would clear the air a bit about how I address the "Jewish" issue. As a matter of fact, I don't really address the Jewish issue, but the issue that faces those of us who are not Jews and do not have the courage, or the desire, to act our out own lives. Which, with regard to the Holocaust question, is the overwhelming majority of us.

Yesterday what seemed like a brilliant idea for a You Tube video, this morning looks like a mixed bag, if you will allow me to confound my metaphors. I find that I am suffering a bit from the very thing that I charge others among us with being guilty of. I am going to say something here that will cause a number of you who would want to support the work, to maybe not support it.

Anyhow, here we go. I'm going to read most of this because, as I noted a moment ago, the original exchange is already on Facebook so I can't really fake it. These are not formal, studied texts, but typical Facebook posts that are written off the top of the head. In both our cases.

You will be familiar with the first paragraph. It was printed in *SR 180* in the story on Rabbi Tuchman of "Jew-Hate." After this first paragraph the story takes a turn that I had not expected it to take. Here is that first anecdote.

Linder wrote:

"Bradley, just an anecdote re your ad campaigns. Back in the '80s you tried to place a holo-questioning ad in 'Student Life' at Pomona College in Claremont, California. Our editor in chief, a Jewess named Kopec, refused to run it. I'm embarrassed to admit (I was an opinions editor) that at that time I had no problem with her decision, as it seemed to me that you were merely being an ass. . . . (Alex used a two syllable word here but I will use only the first of the two.) Meanwhile, it had literally never occurred to me that someone could lie about something as big and well known as 'the' 'Holocaust,' and I am by no means an unskeptical person. Of course, this was the age before the internet, but this was a perfect example of what is meant by a Big Lie. Well, you deserve a lot of credit for what you've done, and now I know the truth you were trying so hard to get out there, so thanks for all your efforts, they have had an effect, even if it sometimes takes years."

I thought it an interesting anecdote from the past. I replied: "Thanks for the story."

Then Linder posted another message on the same FaceBook thread which introduced a matter that revisionists are forced to wrestle with daily.

"The real genius of 'the' 'holocaust,' which the Jews must laugh up their sleeves at, is that the Jews are such a despicable people that, to the average person, it is nearly unthinkable that some other people wouldn't try to exterminate them. So the atrocity scam enjoys not merely the protection of the Big Lie (there's no way "they" could lie about something that important, thinks the average person), but the meta-protection of being completely plausible, based on the rotten behavior of the 'victim.' This makes the task of honestists like Mr. Smith doubly difficult -- at least."

I replied:

"Alex: You have got to get hold of your vocabulary if you want to post here. You might not find it honorable for you to do that. At the same time, I would not find it honorable to encourage you to continue here. I do not believe, for example, that you could convince me that Jews as a people are despicable. Based on decades of personal experience, it is clear to me that while some are, most are not--like it is with the rest of us. Anyhow, simple name-calling does not forward what I try to do and I won't encourage it here."

Alex wrote: "That's fine, Bradley. I'm happy not to post on your threads if you don't want any disagreement with your highly questionable thesis. I do think you should respond to my point, though. Do you deny that the jews are collectively lying about their experience in WWII, since not one of them of any public stature will stand up and admit the fact that there were no gas chambers? How can they possibly be other than a collective menace, if that's the case? I say that accusing another people of false atrocities is despicable behavior, and that's exactly what jews, as a whole, are doing. They are collectively guilty, and that's the only conclusion a rational man can draw."

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Churchill and the "Holocaust"

Paul Grubach

Note: This is an edited version of the primary article published in *Inconvenient History*, Vol. 3, No. 1. The online version contains all the relevant sources and references.)

Introduction

Winston Churchill played an important role in the history of the twentieth century. For this reason alone, it is important that Revisionists re-examine the beliefs and historical forces that motivated this lionized British icon. By improving our understanding of Churchill's views of and his relationship with the "Holocaust" and the powerful Jewish groups that played a decisive role in his career, we gain a more accurate view of the past and can use these lessons to hopefully make a more peaceful future for all. Let it suffice to say that it will raise the eyebrows of many when they find out what Churchill told the House of Commons in August 1946 about his knowledge of the "Holocaust" during the war.

Churchill and Holocaust Revisionism

In June of 1941, British code-breakers at Bletchley Park were intercepting and reading the most secret communications of the German enemy. Churchill's official biographer, Sir Martin Gilbert, claims that decoded top-secret messages about the alleged mass murder of Jews and non-Jews in the German-occupied Soviet Union were shown to Sir Winston. In response, the Prime Minister emphatically stated in his radio broadcast of 24 August 1941, that "whole districts are being exterminated," and concluded with this judgment: "We are in the presence of a crime without a name."

On August 27, and September 1, 6, and 11, 1941, Churchill was shown German police decrypts, reporting on the execution of thousands of Jews on Soviet territory. This information is consistent with the Holocaust revisionist position.

Winston Churchill
Difficult to believe that we grow up to do what we do

As far back as the mid-1970s, Revisionist scholar Arthur Butz made the point that this is the one part of the Holocaust legend that contains a kernel of truth. During the war between Germany and the Soviet Union, thousands of Jews and non-Jews were shot by German police units and auxiliaries of local police in their attempt to stop the guerrilla warfare being waged against them. Brutality was practiced by both the Soviets and the Germans.

On 27 August 1941, the Bletchley Park code-breakers informed Churchill: "The fact that the [German] Police [in the Soviet Union] are killing all Jews that fall into their hands should by now be sufficiently well appreciated. It is not therefore proposed to continue reporting these butcheries specifically, unless so requested."

Gilbert admits there is nothing in Bletchley Park decrypts about the alleged mass shooting of 33,000 Jews at Babi Yar near Kiev in September 1941. Therefore, should one conclude that this atrocity never took place? Not according to Gilbert: he says that German police units in Russia were cautioned by Berlin "not to compromise their ciphers." This Jewish historian encourages the reader to conclude that a top-secret message about this alleged mass killing was never sent out, although it supposedly took place.

Gilbert believes that Churchill received sufficient details from other sources about the mass killing of Jews in the Soviet Union, and in response, sent the *Jewish Chronicle* a personal message, which was published in full on 14 November 1941. It read in part: "None has suffered more cruelly than the Jew," and he referred to "the unspeakable evils wrought on the bo-

dies and spirits of men by Hitler and his vile regime."

In London on 29 October 1942, Christian and Jewish leaders led a public protest against the alleged mass murders of Jews that were supposedly taking place in the German concentration camps. Churchill, who was in the United States at the time, addressed the gathering by way of a letter that was read by the Archbishop of Canterbury. It stated in part: "I cannot refrain from sending, through you, to this audience which is assembling under your Chairmanship at the Albert Hall today to protest against the Nazi atrocities inflicted on the Jews, the assurance of my warm sympathy with the objects of the meeting. The systematic cruelties to which the Jewish people—men, women, and children—have been exposed under the Nazi regime are amongst the most terrible events of history, and place an indelible stain upon all who perpetrate and instigate them. Free men and women denounce these vile crimes..."

In December 1942, Churchill was shown a report from a Polish Catholic member of the Resistance, Jan Karski. He claimed to have seen Jews being forced with great brutality into cattle cars, and then taken to an unknown "extermination location." In response, Anthony Eden of the War Cabinet wanted to issue a public declaration. "It was known," he asserted, "that Jews were being transferred to Poland from enemy-occupied countries, for example, Norway: and it might be that these transfers were being made with a view to wholesale extermination of Jews." (Notice that Eden said the exterminations "might be" happening, and not that they *were in fact* happening. This suggests that he was skeptical of the "evidence" regarding the alleged mass exterminations of Jews. More on this in a moment.)

The Allied Declaration, supported by Great Britain, the United States, the Soviet Union, and other members of the Allied cause, was published on 17 December 1942, and it had considerable political impact, just as Churchill wished. Its central paragraph condemned "in the strongest possible terms" what was described as "this bestial policy of cold-blooded extermination."

On 19 December 1942, Polish-Jewish official Samuel Zygielbojm appealed to Churchill to save the one and a quarter million Polish

Samuel Zygielbojm

Jews who were still alive and were in danger of "being exterminated" by the Germans. As Jewish historian Professor Michael J. Cohen points out, there is no record of any reply from Churchill, and no Allied operation was initiated to halt the alleged slaughter.

In June 1944, Churchill viewed a Jewish Agency report on the workings of the alleged "Nazi gas chambers" in the concentration camps. He sent a memorandum to Foreign Secretary Anthony Eden, asking: "Foreign Secretary, what can be done? What can be said?" The evidence indicates that Churchill wanted to issue another Allied threat of retribution, but the Foreign Office said that too many such pronouncements had already been made.

On 6 July 1944, Foreign Secretary Eden informed Churchill of an appeal he received from Zionist diplomat Chaim Weizmann that the British government should take steps to mitigate the "appalling slaughter of Jews in Hungary." We let Professor Cohen pick up the story here: "Now Weizmann reported mistakenly that 60,000 Jews were being gassed and burned to death each day at Birkenau (the death camp at Auschwitz II). Eden told Churchill that this figure might well be an exaggeration. But, on the next day, Eden forwarded an additional report to Churchill, describing the four crematoria at the camp, with a gassing and burning capacity of 60,000 each day. Some 40,000 Hungarian Jews had already been deported and killed there. Over the past one year and a half, some one-and-a-half million Jews had been done to death in the camp."

Cohen, a firm believer in the traditional version of the Holocaust, still highlighted the exaggerations in the story. Buried in a footnote he writes; "It seems that the Zionist figure of 60,000 per day, should in fact have been 6,000." As of the date of this writing, even anti-Revisionist "Holocaust" historians would point out that the figure of 1,500,000 Jews being murdered at Auschwitz-Birkenau is another exaggeration of around 540,000 victims! Robert Jan van Pelt, widely considered to be a contemporary expert on the alleged

mass murder of Jews at this concentration camp, wrote in 2002 that total number of Jewish deaths at the site was 960,000. The important lesson here is this: we have evidence from a respected academic source that, during the war, Churchill was being handed exaggerated atrocity information, to say the very least.

On 7 July 1944, Churchill approved the bombing of Auschwitz by the British Air Force, but the operation was never carried out. Four days later, on 11 July, Churchill issued his oft-repeated declaration on the "Holocaust": "There is no doubt that this is probably the greatest and most horrible crime ever committed in the whole history of the world, and it has been done by scientific machinery by nominally civilized men in the name of a great State and one of the leading races of Europe."

At the end of August 1944, Churchill's son showed his father a copy of the full report of four escapees from the Auschwitz "extermination camp," an official document that had been published a month and a half earlier by the War Refugee Board in Washington. Before this, Churchill had only seen a summary version. Gilbert comments: "Not for the first time, Randolph had alerted his father to an aspect of the Jewish fate that had not reached the Prime Minister through official channels."

Gilbert points out that in the latter part of 1944, Berlin issued a statement denouncing at least some of the reports about the deportations to Auschwitz, claiming they were "false from beginning to end." Gilbert is unclear on exactly what the Germans were claiming to be false.

Despite all of the authoritative declarations Churchill made or supported during the war with regard to the "reality" of the Nazi extermination of the Jews, when the war ended he made an astonishing statement that casts doubt on the truthfulness of all of these wartime pronouncements. In a speech before the House of Commons on 1 August 1946, he emphatically declared that he knew nothing of the alleged Nazi mass murder of Jews while the Second World War was

If Sir Winston was not aware *during* the war of the alleged mass killings of Jews, and if he and his associates realized only *after* the war ended that these supposed mass murders took place, then all of his "authoritative" declarations we listed above about the mass murder of Jews taking place during the war were just unconfirmed and baseless allegations.

taking place. We quote him verbatim: "I must say that I had no idea, when the war came to an end, of the horrible massacres which had occurred; the millions and millions that have been slaughtered. That dawned on us gradually after the struggle was over."

As far back as 1985, Professor Cohen stated the dilemma in these terms. He says it is debatable how familiar the Prime Minister was with the Intelligence information regarding the alleged Nazi extermination camps, but by "July, 1944 at the very latest, Churchill was supplied by the Zionists with very precise details of the murderous capacity of Auschwitz." In light of this, Cohen asks how should we interpret Churchill's August 1946 denial of knowledge of the mass murder of Europe's Jews during the war?

The reader should take careful note of the implications of Churchill's words. If Sir Winston was not aware *during* the war of the alleged mass killings of Jews, and if he and his associates realized only *after* the war ended that these supposed mass murders took place, then all of his "authoritative" declarations we listed above about the mass murder of Jews taking place *during* the war were just unconfirmed and baseless allegations.

Bizarre inconsistencies like this are exactly what the Holocaust Revisionist hypothesis would predict, and this is why even the most anti-Revisionist reader should consider Churchill's statements from a Revisionist perspective. Revisionism states that many of the wartime claims of the Allies and Zionists in regard to the alleged extermination of the Jews were simply false propaganda, designed to serve ulterior Allied and Zionist political agendas.

Churchill was well aware that representations of the Jewish fate at the hands of the Germans were linked to plans for a Zionist state in Palestine. Indeed, Gilbert points out: "In Churchill's mind, the Jewish fate in Europe and the Jewish future in Palestine were inextricably linked." In his seminal Revisionist work *The Hoax of the Twentieth Century*, Arthur Butz made a somewhat parallel point: "The Zionist character of the [Nazi extermination] propaganda is quite clear; note that, as a rule, the persons who were pressing for measures to remove Jews from Europe (under the circumstances a routine and understandable proposal) coupled such proposals with demands that such Jews be resettled

in Palestine, which shows that there was much more in the minds of Zionist propagandists than mere assistance to refugees and victims of persecution."

Throughout his entire book, Gilbert discusses how the unrelenting Churchill, being wedded to Zionist policy, was up against the resistance of many factions within his own government and from around the world who were opposed to establishing a Jewish state in Palestine. They realized it would end in disaster for the indigenous people of the Middle East and for British interests in general. In a situation such as this, one can readily see how "Nazi extermination" propaganda would be useful to Churchill—it would silence opposition to Zionist aims and create mass sympathy for the future Jewish state. There is evidence that is consistent with this interpretation. In December 1942, Colonial Secretary Oliver Stanley put the request to the Prime Minister that 4500 Bulgarian Jewish children, with 500 accompanying adults, be allowed to exit Bulgaria for Palestine, adding that British public opinion had been "much roused by the recent reports of the systematic extermination of the Jews in Axis and Axis-controlled countries." Churchill replied: "Bravo!"

Professor Cohen notes the strange inconsistency between Winston Churchill's public statements about the "Holocaust" and his lack of action to do anything to stop it: "But against the frequent expression of his horror at Nazi crimes, one must record the almost total absence of any meaningful gesture or action by him to save Hitler's Jewish victims—either when in Opposition, or in the position of supreme power, which was his from 1940 to 1945."

I ask the most hard-core believer in the traditional Holocaust story to ponder this dilemma. During the war, Churchill was making authoritative pronouncements about the "etched-in-stone" fact of the Nazi extermination of the Jews—and after the war, he tells British parliament that he had no idea such "exterminations" took place during the war, and only realized their "reality" after the war was ended! To say the least, Churchill's statements are consistent with the point that Professor Butz made decades ago: the first claims about the "Nazi extermination of the Jews" made during the war were not based on one scrap of credible intelligence data.

Butz's Revisionist hypothesis is further supported by the fact that even academic "Holocaust experts" will have to admit that, during the war, Churchill was handed exaggerated data in regard to the number of Jewish deaths, as we have shown in this essay. Finally, Churchill's public outcries regarding the alleged Nazi extermination of the Jews were declarations that, "coincidentally," served British and Zionist military and political agendas.

We will end here with a short note regarding Churchill's 1 August 1946 statement that the "reality" of the Holocaust "dawned on us gradually after the struggle was over." Gilbert points out that Churchill used what was found at some German concentration camps at the war's end as "proof" of the "Holocaust." A thorough discussion of this is beyond the scope of this short essay, so I refer the reader to the Revisionist studies of the topic. --Copyright 2011--

Elie Wiesel and Chapman University need help with "knowledge and ethics" surrounding the holocaust

Carolyn Yeager

Elie Wiesel arrived at Chapman University in Orange CA on Monday, March 28, in his new capacity as "Distinguished Presidential Fellow" and gave a lecture titled "Knowledge and Ethics." He also spoke to a small class of Chapman Religion students. According to the Orange County Register [*photo at right courtesy Paul Bersbach, OCR*], he "answered several questions, but posed many of his own." This is typically the way Wiesel, 82, avoids revealing his ignorance of the entire topic of the concentration camps.

Wiesel's contract with the university, and specifically with the Rodgers Center for Holocaust Education which is the real sponsor and driving force behind the contract, is for five years. Thanks to a bequest from Barry and Phyllis Rodgers, the Rodgers Center was opened in 2000 for the purpose of helping to keep the memory of the holocaust alive, well, and lucrative.

As we reported here last October, each spring semester Wiesel will deliver a lecture and carry on some interaction with students. Don't think he's doing it only in the interest of "keeping memory alive" or for any of the noble reasons suggested by Marilyn Harran, Director of the Rodgers Center and University spokesperson on matters pertaining to Wiesel's fellowship.

As reported in the Chapman *Panther* newspaper on March 28, *"Harran declined to say how much the Rodgers Center is paying Wiesel for his lecture. Mary Platt, director of communications and media relations, confirmed that the amount is confidential."*

It's widely quoted that Wiesel's standard speaking fee is $25,000. We don't know how much he is charging for visiting with students in their classrooms, but it is no doubt substantial. Chapman's wealthy Jewish donors who support activities at the special Rodgers Center for Holocaust Education and the Samueli Holocaust Memorial Library are apparently willing to pay it.

Harran, a professor in both the Religious Studies and History departments, is a devotee of Wiesel and his myth. She tends to speak of Wiesel in worshipful terms, as I reported in my Oct. 2010 blog post. At that time, she included these words in her announcement of his fellowship at Chapman: "*We are unbelievably fortunate that he has chosen to return to Chapman and to share with us his knowledge and wisdom. I am stunned and deeply grateful that he will be with us in this new role as Distinguished Presidential Fellow. I know our university community will be profoundly enriched and inspired by his presence."* This is the cue for students to show the proper respect toward the visiting professor, and hang on his every word.

Elie Wiesel at Chapman

Harran is teaching a course this semester called "Elie Wiesel: His Life and Work" with Jan Osborn, professor of English. According to *The Panther*, only eighteen students are taking the course. Harran wrote a March 28th opinion piece for the school newspaper titled "Knowledge, ethics and Elie Wiesel" in which she mentioned his book *Night* and also said: "*Some of you will recall seeing Wiesel visiting Auschwitz with Oprah Winfrey or standing by President Obama's side at a commemorative ceremony in Buchenwald. These are powerful images. Indeed, it is hard to remember when the memory of the Holocaust did not have a place in our American life and culture. There are Holocaust documentaries and films; Holocaust museums in cities such as Chicago, Houston and Los Angeles, and the Sala and Aron Samueli Holocaust Memorial Library at Chapman. And there is the United States Holocaust Memorial Museum in Washington, D.C."*

Hurrah, hurrah. Isn't it wonderful? She gives Wiesel much of the credit for bringing this about. She then asserts this historical tidbit: *"the Final Solution was agreed upon in a 90-minute meeting attended by 15 senior SS officials and bureaucrats"*—referring to the reputed "Wannsee Conference" in 1942 in Germany. But the meeting minutes show clearly that it was a discussion of the "final solution of the Jewish problem" as a deportation plan, not an extermination plan. So where does that leave Elie Wiesel's story? And Harran is a PhD in History? It's obvious she needs some help with knowledge and ethics herself.

Wiesel told the religion students that he studied literature at the Sorbonne University in France before he became a journalist for the Israeli paper *Yediot Arhronot* in Dec. 1949. I have shown in Questions on Elie Wiesel and the Sorbonne that that claim is false. Wiesel also told the students he cannot answer the questions: Why did the Holocaust happen? and Why did it happen to the Jews? But … "since I have survived, I feel I have a duty to do something with myself."

In all their discussions of ethics, the pressing *current* persecution and torture of the Palestinians by Israel is never brought up. EWCTW will continue to report to you about Wiesel's activities at Chapman. Contributions sent by readers are welcome.

[First published on Elie Wiesel Cons the World. http://www.eliewieseltattoo.com/]

History's "Bleeding Edge" Revisionism as a Birthing Process

Jett Rucker

There is a saying current among practitioners of advanced technology, such as computers: "Those who worship at the leading edge of technology will be sacrificed upon it." It refers, of course, to the risks undertaken by those who put reliance on novel, unproven ways of doing things, in some cases things that have previously been "impossible." The ironic sound-alike "bleeding edge" refers to the notional carnage that can ensue from such practices.

Like technology, history develops—in the optimistic view, it "advances"—toward truth, or better understanding, which is the meaningful form of truth. And, just like technology, the advancing of history claims victims, some of whom are killed, while others suffer only the destruction of their professional reputations and careers, along with their fortunes and familial ties in many cases. It may realistically be said that any real revisionist undertakes risks—wittingly or otherwise—like those faced by test pilots, or experimenters with radiation, or with virulent disease agents. And just like those testing weapons or means of alleviating human suffering, the motivations of revisionists are by no means in all cases bent solely toward the betterment of (all) mankind, it must be admitted.

But revisionism is a dangerous, expensive, often-destructive business, there is no denying; and, as in the case of experimentation in medicine or technology, there are many missteps, many mistakes, both harmful and innocuous, and occasional fraud and malevolence as well. Out beyond all the risks and costs lie honor, fame, and outright glory for those who succeed in attaining a breakthrough that is subsequently confirmed, broadly accepted, and applied to great and laudable effect through broad reaches of human society. Some forge boldly forward where their investigations take them, while others contrive great leaps in hopes that they will turn out to be forward, and still others cut a corner here to suppress an unwelcome result there, and seek to cheat or lie their ways to fame and fortune, even if only until they are found out.

It has to start somewhere.

Arthur Schopenhauer described the process by which many, if not most, "truths" arrive at their exalted status as such with his aphorism: "All truth passes through three stages. First, it is ridiculed, second it is violently opposed, and third, it is accepted as self-evident." Many propositions, including no doubt some correct ones, fall by the wayside from the inadequacy of their proponents to marshal evidence, or defend, or simply persist, to overcome the opposing forces of sheer inertia along with those interested factions attending all belief systems who benefit from them in one way or another, or would suffer harm from the diminution in popular devotion to them.

Theoretically, history arises when "things happen." If a thousand Allied bombers take off one night and drop their bombs on Dresden, Germany, history has "happened"—and ended, for the thousands killed, but it's the rest of us for whom the ensuing process is of note. The raw, real-time occurrence of events might be compared with the processes of conception in the procreation of living organisms—it may occur in some confusion, even deception of self and/or of others. It may occur in fury, desperation, or even violence, but above all, it is subject, in the hours, days, weeks, and months following its occurrence, to *representation*—either as not having happened, or as having happened under circumstances that may or may not resemble the operative realities of the moment and the events leading up to it. And this representation may

change as others claim to have witnessed the events or their preludes, as wars are won by this side or that, as marriages are entered into with this partner or that, as putative heirs come of age, or "national homes" acquire nuclear weapons, the events acquire constituencies, or parties at interest.

But as for coitus, certain truths in some cases eventually emerge. A newborn has a blood type impossible for the husband to have produced ("she doesn't look a bit like him, either"), the number of recipients of reparations exceeds the actuarially possible number from the entire population of potential victims, and technologies like those based on DNA subsequently advance to the point that specific individuals can be ruled out or ruled in as possible progenitors. Parties at interest invariably rush to the fore, striving mightily to influence conclusions with sheer volume of noise, and subtler threats against opposing parties, where facts are not available to support their positions.

Revisionism serves in these processes analogously as birthing—known to every mother as an event of enormous strain, huge stress, copious bleeding, a "mess" to those attending, and very real threats to the lives of both mother and child. It marks the point at which gestation—the internal, largely invisible, but nonetheless sensible processes of the development of a viable organism—concludes, to be succeeded, in the favorable scenario, by the new existence of a specimen who can breathe, eat, defecate, and eventually talk, strike, nurture, lie, reason, and do all manner of other human things on her own, even for her own account or that of those who motivate her.

This is the nature and function of historical revisionism. The period of "gestation" of history may be long and fraught with innuendo, distortion, opportunism, even beneficent misunderstanding. The occurrence of "birth," although a "moment of truth" in many ways, is by no means final, or conclusive. To the contrary, it is a peak of vulnerability and mishap, as may be noted from the frequency of untoward outcomes for mother, child, both, and occasionally close third parties, including fathers, siblings, and others. It is inherently messy, dangerous, and in many cases a source of great joy at the dawning of new life, for the first time self-sustaining and able to defend and advance its own existence.

Opportunists continue their relentless press on the beliefs and loyalties of all concerned after the birth as well, as would-be courtiers precociously proclaim their loyalty to the newborn king, and previous lurkers claim to "have told you so all along" when in fact they had kept their views to themselves, or even covertly aided the faction now exposed as mendacious and self-seeking. Such is the nature of discovery as it proceeds among societies of covetous, ambitious seekers of advantage for themselves, regardless of the cost to others.

In revisionism, this stage is reached around the point at which a respected historian avoids parroting a particular lie or distortion that previously had been obligatory in accounts of the times and places the historian's commentary might include. It proceeds, as cautious follower succeeds cautious follower, to the point at which the next commenter allows as how a position long espoused by true revisionists (who invariably are not acknowledged) has "gained credence" or other such verbiage, "among historians," these the unnamed presumptive colleagues of the commenter, in league with whom he now deftly allows himself to be seen.

The final stages, perhaps the "coming of age" of the young prince, are characterized by revelations beginning with, "contrary to the predominant understanding in the past," in which the cautious follower seems to have come up with the new understanding himself. Around this point, the history might, all good things assumed, be said to have "attained maturity," or a putative arrival at (or near) "the truth." It is, of course, not by any means always so when this stage appears to have arrived, but sometimes it is, and at other times, a subsequent, structurally similar, stage may finally deliver an understanding that might represent an appreciable advance toward the truth.

The point is this: revisionism is a tough business for all concerned, even for those whose edifices of Received Understanding are being assaulted. Death and destruction attend the events, which may or may not produce a stable "solution" to the matter that all may adopt and feel comfortable with for an indefinite future.

It requires courage, dedication, persistence, and vision to see the matter through to anything resembling a satisfactory conclusion, not unlike the conception, birth, nurturing, and education of a child. To those who wholeheartedly devote themselves to such enterprise, my hat is off, and firmly in both hands, as I express my heartfelt admiration and gratitude. It is as essential to human progress and survival as conception, birth, and nurturing themselves.

The Inconvenient History of the German Expellees

Richard A. Widmann

While still generally unheard of by the general public outside of Germany, it is a matter of little contention among historians that some 12 million ethnic Germans were expelled from Eastern Europe after World War Two. Some of these areas had been part of Germany, while in others, Germans had lived as ethnic minorities for generations. While the actual death toll that resulted from the expulsion remains uncertain and controversial, conservative figures are in the hundreds of thousands, with some suggesting figures over 1 million.

The controversy of the German expellees received press earlier this year when the governing German coalition parties, the Christian Democratic Union, the Christian Social Union and the Free Democratic Party, proposed a memorial day for the expellees. Almost immediately Jewish groups denounced the idea. Stephen Kramer, the general secretary of the Central Council of Jews in Germany, called the proposal "a kind of retaliation" against the victims of German war crimes. A group of historians actually condemned the proposal as "revisionist." Others called the proposal a mockery and disgraceful.

The German Expellees seem to have been banished to the same place as the victims of the Dresden terror-bombing and the victims of Hiroshima and Nagasaki. The mean-spirited logic seems to be that the victims of these various events should not be mourned and for that matter no sympathy should be expressed because their governments sponsored various war crimes. In the case of Hiroshima and Nagasaki, the argument typically includes the suggestion that many American lives would have been lost during an invasion of the Japanese mainland and that the atomic bombings hastened or brought about the complete surrender of the Japanese Armed Forces. Americans are rightly disturbed by the fact that the Japanese had already offered peace terms prior to the bombings and ultimately accepted much the same conditional terms after the bombings.

While Jews and non-Jews alike advocate vigilance to prevent another Holocaust and argue that the events should never be forgotten, in what can only be described as naïveté the focus remains on jack-booted SS-men and modern-day neo-Nazis as if they would be the likely source of a future atrocity. In fact the very refusal to acknowledge the crimes perpetrated against the German people after World War II exemplifies how little we have learned.

In the case of Nazi Germany emotions run even higher, though by no means among Americans generally. Holocaust historians and activists often minimize the numbers killed in Dresden in what can only be described as "denial." Historians who suggest higher figures for those murdered by the firestorm are often denounced as neo-Nazi, or as revisionists. James Bacque wrote two highly controversial books, *Other Losses* and *Crimes and Mercies* in which he describes an Allied policy of starvation that resulted in the deaths of millions. Both were widely denounced in major reviews. The topic however will not go away. Alfred M. De Zayas has written several books which address what he describes as "the ethnic cleansing of the east-European German." Another more recent title that addressed this subject was *After the Reich* by Giles MacDonogh which was reviewed in ***Inconvenient History Vol. 1, No. 1***.

At a time when Holocaust museums and memorials continue to pop up all around the globe—most recently stories speak of a new museum in Rome and one on the Boardwalk in Atlantic City, New Jersey—it should be clear that the true lesson of the Holocaust story is misunderstood and has been misappropriated into one in which ethnicity and nationality override the universal problem. The Holocaust story as it exists today is one in which Jews are the only victims and Germans are the only perpetrators. While lip-service is given to the faceless "5 million others" the story is inherently one expressed in

terms of the Jewish and German peoples.

The real message of the Holocaust is one about man's inhumanity to man. It is about individuals losing their most basic lives to the machinations of government ideologies, politics and warfare. It is about lives and families being destroyed by the utopian visions of some majority who holds power. We should all denounce the uprooting of families, enforced labor, and murder by whatever means.

Holocaust museums as they are designed and focused today tell a tale of a unique victim, a unique perpetrator, and a unique atrocity. But in that uniqueness the universal human message and moral is lost. Without mention of the victims of other mass expulsions and genocides, in the very same places and involving members of the same peoples at nearly the same times, from the American Indian to the Armenians to the Cambodians, Rwandans, and yes, even the Germans, the meaning is monopolized, hoarded, and likely lost.

While Jews and non-Jews alike advocate vigilance to prevent another Holocaust and argue that the events should never be forgotten, in what can only be described as naïveté the focus remains on jack-booted SS-men and modern-day neo-Nazis as if they would be the likely source of a future atrocity. In fact the very refusal to acknowledge the crimes perpetrated against the German people after World War II exemplifies how little we have learned.

If it can be agreed that millions of Jewish and German civilians were uprooted during forced expulsions and that many hundreds of thousands and perhaps even millions of each group died from various causes including official policy, disease and starvation, do we honestly believe that one of these groups should not be memorialized because they somehow "deserved it"? Is it not that very thinking, whose foundation is revenge and retaliation, that results in war crimes and, dare I say it, holocausts? First published in Inconvenient History, Vol 3, No 1.

See: http://tinyurl.com/3sdkkxu

IS IT THEM OR IS IT US? continued

And it was here that I thought to repeat what I have more or less always said.

"Alex: I agree with you when you write that 'accusing another people of false atrocities is despicable behavior, and that's exactly what Jews, as a whole, are doing.'

"The irony here is that it was not Jews, but American and English and Soviet 'gentiles' (us) who were in absolute power and absolute control and who institutionalized the German monster scam at Nuremburg and other war crimes trials. To distract attention from (our) own war crimes, which were immense. This is not to deny that Jews pushed for the scam, or that once it was established Jews picked up the ball and ran with it until today they have created a gigantic marketing industry worth hundreds of billions of dollars. But they could not have done it without (our) help, (our) legal machinations, (our) lies, (our) power.

"And now there is the proof of the pudding in observing how (our) people operate in government and the universities today, the two places where the history of our culture is organized and maintained. The U.S. Congress, overwhelmingly made up of (ourselves,) not (them), has bought and paid for Israel from the get-go until today. Hundreds of billions of (our) dollars. In the universities it is (our) folk who are in the overwhelming majority, and on every campus the faculties there who are supposed to teach students, among other things, how to distinguish historical truth from falsehood forward the orthodox Holocaust story and the taboo that protects it from a routine examination via free expression. (Our) folk. (We) do so for (our) own immediate benefit. I find that despicable, though understandable. They're just folk—but they are overwhelmingly (our) folk.

"Northwestern University is a good example. The faculty there is overwhelmingly made up of (our) people, not Jews. There is one professor on that campus, Arthur Butz, who has dared challenge what he calls 'the hoax of the 20th century.' He is one of (us). Among all the others on the campus, be they Jews or (our) folk, there is not one who will stand with Butz to support the ideals of the university with regard to intellectual freedom, be they (our) folk in faculty or (our) folk in administration, and Butz and his book are both taboo. Again, the

faculty and administration at Northwestern are made up overwhelmingly of (our) folk, not Jews.

"I could go on. I will only add that the exploitation of the German monster scam is supported by the great majority of Americans who are Jews, and the great majority of Americans who are not Jews. Oddly, or perhaps not so oddly, we can say that with regard to the Holocaust question, Jews and Gentiles together act as if we are all 'brothers under the skin.'

"If only (we) could find a way to be honest—in the press, in our universities, in our everyday lives—the Holocaust question would become like all other historical questions, a routine academic issue to be examined in the routine manner that all other historical questions are examined, a fragment of World War Two history."

The reaction to this video on YouTube and via email was best expressed by a post that read:

"Alex is right, you are wrong. The development of the holohoax was solely the work of the Jews. It did not originate in WW II, there is a *New York Times* article from 1906 by Zionist Paul Nathan which accuses the Russians of a systematic massacre in progress of Six Million Jews. In WW 1 there were numerous false atrocity stories about Jewish victims published in the *New York Times*. See: 'The First Holocaust, Jewish Fundraising Campaigns with Holocaust Claims During WW I' by D. Heddesheimer."

Maybe it was fate, but about this time an article by James Petras crossed my desk. Petras' most recent book is *Zionism, Militarism and the Decline of US Power* (Clarity Press, 2008). The article itself is titled "The State and Local Bases of Zionist Power in America." While it does not address the Holocaust question directly, it does address the extent of the problem/s that the Holocaust story is used to morally justify, which I can be reasonably accused of ignoring.

[Excerpts]

Any serious effort to understand the extraordinary influence of the Zionist power configuration over US foreign policy must examine the presence of key operatives in strategic positions in the government and the activities of local Zionist organizations affiliated with mainstream Jewish organizations and religious orders.

There are at least 52 major American Jewish organizations actively engaged in promoting Israel's foreign policy, economic and technological agenda in the US (see the appendix). The grassroots membership ranges from several hundred thousand militants in the Jewish Federations of North America (JFNA) to one hundred thousand wealthy contributors, activists and power brokers in the American Israel Public Affairs Committee (AIPAC).

In addition scores of propaganda mills, dubbed think tanks, have been established by million dollar grants from billionaire Zionists including the Brookings Institute (Haim Saban) and the Hudson Institute among others. Scores of Zionist funded political action committees (PAC) have intervened in all national and regional elections, controlling nominations and influencing election outcomes. Publishing houses, including university presses have been literally taken over by Zionist zealots, the most egregious example being Yale University, which publishes the most unbalanced tracts parroting Zionist parodies of Jewish history.

New heavily funded Zionist projects designed to capture young Jews and turn them into instruments of Israeli foreign policy includes "Taglit-Birthright" which has spent over $250 million dollars over the past decade sending over a quarter-million Jews (between 18-26) to Israel for 10 days of intense brainwashing. Jewish billionaires and the Israeli state foot the bill. The students are subject to a heavy dose of Israeli style militarism as they are accompanied by Israeli soldiers as part of their indoctrination; at no point do they visit the West Bank, Gaza or East Jerusalem. They are urged to become dual citizens and even encouraged to serve in the Israeli armed forces.

In summary, the 52 member organizations of the Presidents of the Major American Jewish Organizations which we discuss are only the tip of the iceberg of the Zionist Power Configuration: taken together with the PACs, the propaganda mills, the commercial and University presses and mass media we have a matrix of power for understanding the tremendous influence they have on US foreign and domestic policy as it affects Israel and US Zionism.

The attached appendix is extraordinarily illustrative.

APPENDIX:

Conference of Presidents of Major American Jewish Organizations Member Organizations.

1. Ameinu
2. American Friends of Likud
3. American Gathering/Federation of Jewish Holocaust Survivors
4. America-Israel Friendship League
5. American Israel Public Affairs Committee
6. American Jewish Committee
7. American Jewish Congress
8. American Jewish Joint Distribution Committee
9. American Sephardi Federation
10. American Zionist Movement
11. Americans for Peace Now
12. AMIT
13. Anti-Defamation League
14. Association of Reform Zionists of America
15. B'nai B'rith International
16. Bnai Zion
17. Central Conference of American Rabbis
18. Committee for Accuracy in Middle East Reporting in America
19. Development Corporation for Israel/State of Israel Bonds
20. Emunah of America
21. Friends of Israel Defense Forces
22. Hadassah, Women's Zionist Organization of America
23. Hebrew Immigrant Aid Society
24. Hillel: The Foundation for Jewish Campus Life
25. Jewish Community Centers Association
26. Jewish Council for Public Affairs
27. The Jewish Federations of North America
28. Jewish Institute for National Security Affairs
29. Jewish Labor Committee
30. Jewish National Fund
31. Jewish Reconstructionist Federation
32. Jewish War Veterans of the USA
33. Jewish Women International
34. MERCAZ USA, Zionist Organization of the Conservative Movement
35. NA'AMAT USA
36. MCSK" Advocates on behalf of Jews in Russia, Ukraine, the Baltic States & Eurasia
37. National Council of Jewish Women
38. National Council of Young Israel
39. ORT America
40. Rabbinical Assembly
41. Rabbinical Council of America
42. Religious Zionists of America
43. Union for Reform Judaism
44. Union of Orthodox Jewish Congregations of America
45. United Synagogue of Conservative Judaism
46. WIZO
47. Women's League for Conservative Judaism
48. Women of Reform Judaism
49. Workmen's Circle
50. World ORT
51. World Zionist Executive, US
52. Zionist Organization of America

James Petras Website is here:
http://petras.lahaine.org/

Well, the brain said, you have been giving folk the impression that you do not understand the seriousness of the threat exemplified in the enormous organization of a self-absorbed and censorious mainline Jewish community. The obstacles confronting a free press, the obstacles confronting the Western world's most powerful and vicious living taboo—the Holocaust question. It may be worse, the brain said, than you have been willing to admit.

Okay. Maybe it has been. But in the end, if we still identify with the primary ideals of the nation, the culture, as it has developed over the last 3,000 years, we have to be willing to stand up in the public square and argue for what we believe is most valuable. There no use, and no benefit, in blaming Jews for our own weaknesses.

And then, ruminating on this and that, it occurs to me to turn my attention to an issue that I have probed over the year but have never followed up on. Muslims. The Muslim world, outside America, is awash with Holocaust revisionism. Mahmoud Ahmadinejad is only the most famous of Muslim "revisionists." In America it's another story. Muslims figure they have enough problems in America and do not want to make more They suffer from a malady similar to that which afflicts those of us who are not Muslims and not Jews either. Insecurity in the face of the taboo that protects the Holocaust question from being asked. Outside, in public, in the light of day.

I would welcome association with well-intentioned Muslim activists in finding a way to convince Americans and American college students that the Holocaust, and the Holocaust taboo, should both be questioned in public forums, outside, in the light of day, where the professors would not old sway. I was not encouraged by what I first found.

Statement of American Muslim Imams and Community Leaders on Holocaust Denial and anti-Semitism

Feb 9, 2011
Published in *The American Muslim (Tam)*. Established in 1989

"O you who believe, stand up firmly for justice as witnesses to Almighty God." (Holy Qu'ran, al-Nisa "The Women" 4:135)

On August 7-11, 2010, we the undersigned Muslim American faith and community leaders visited Dachau and Auschwitz concentration camps where we witnessed firsthand the historical injustice of the Holocaust.

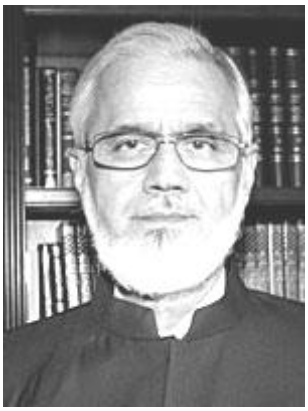
We met survivors who, several decades later, vividly and bravely shared their horrific experience of discrimination, suffering, and loss. We saw the many chilling places where men, women and children were systematically and brutally murdered by the millions because of their faith, race, disability and political affiliation.

In Islam, the destruction of one innocent life is like the destruction of the whole of humanity and the saving of one life is like the saving of the whole of humanity (Holy Qu'ran, al-Ma'idah"the Table-spread" 5:32). While entire communities perished by the many millions, we know that righteous Muslims from Bosnia, Turkey, Tunisia, Morocco, and Albania saved many Jews from brutal repression, torture and senseless destruction.

We bear witness to the absolute horror and tragedy of the Holocaust where over twelve million human souls perished, including six million Jews. We condemn any attempts to deny this historical reality and declare such denials or any justification of this tragedy as against the Islamic code of ethics.

We condemn anti-Semitism in any form. No creation of Almighty God should face discrimination based on his or her faith or religious conviction.

We stand united as Muslim American faith and community leaders and recognize that we have a shared responsibility to continue to work together with leaders of all



Imam Muzammil Siddiqi

faiths and their communities to fight the dehumanization of all peoples based on their religion, race or ethnicity. With the disturbing rise of anti-Semitism, Islamophobia, and other forms of hatred, rhetoric and bigotry, now more than ever, people of faith must stand together for truth.

Together, we pledge to make real the commitment of "never again" and to stand united against injustice wherever it may be found in the world today.

Signed:

•Imam Muzammil Siddiqi, Islamic Society of Orange County, CA and chairman of the Fiqh Council of North America

•Imam Mihamad Magid, All-Dulles-Area Muslim Society; President Elect, Islamic Society of North America, Washington, D.C.

•Imam Suhaib Webb, Muslim Community Association, Santa Clara, CA

•Ms. Laila Muhammad, daughter of the late Imam W.D. Muhammad of Chicago, IL

•Shaikh Yasir Qadhi, Dean of Academics for the Al Maghrib Institute, New Haven, CT

•Imam Syed Naqvi, Director of the Islamic Information Center in Washington, D.C.

•Imam Abdullah T. Antepli, Muslim Chaplain, Duke University

•Dr. Sayyid M. Syeed, Director, Interfaith & Community Alliances, Islamic Society of North America.

What can I say? Muslim intellectuals converted, or pretending to be converted, by Industry propaganda. I would have to let the Imam Muzammil Siddiqi Muslim faction go. I would look for another that would not be scandalized by association with the likes of CODOH or Smith. Among the first reach-outs I made was a letter to *New Trend Magazine:* It was published. The headline was written by *New Trend's* editor.

Introducing a leading scholar of the Holocaust-hoax: Palestine suffers, Israel gains from the story

Dr Kaukab Siddique
Editor-in-Chief
New Trend Magazine
PO Box 356
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Telephone: (443) 869 - 5233
Email: butshikana@gmail.com

Dear Dr. Siddique:

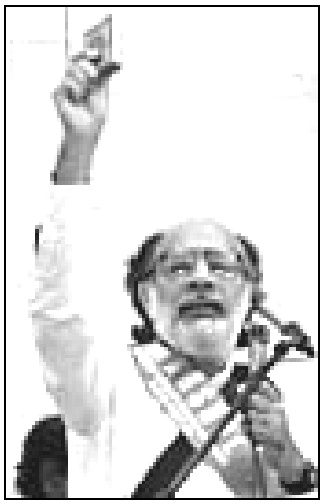
My name is Bradley Smith and my website, Committee for Open Debate on the Holocaust, is at www.codoh.com.

I'd like to introduce myself to your readers at *New Trend*.

In December, 2006, I delivered a talk in Teheran at the now infamous Holocaust Conference. The title of the talk was: "The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question."

With this talk I focused on how the American professoriate, Jew and Gentile alike, has made of the Holocaust question a taboo matter. No American professor, Gentile or Jew, will allow himself to make the mistake of addressing the Holocaust question from a perspective that is not approved of by those, inside and outside the university, who administer them. It only follows that what the professor himself will not dare to address openly, he will not allow his students to address openly.

Why does it matter? Those who address the Holocaust story with such abandon, who gain so much political and monetary profit from it, exploit the story to morally justify U.S./Israeli policies against the Palestinian people.



Kaukab Siddique:
No relation to
Imam Muzammil Siddiqi

At the Teheran Conference it was surprising how often one heard the word "Palestine." In the talks, from the audience, in the hallways.

That was in 2006, the Iraq war was in a serious phase with a great deal of violence. I had expected to hear the word "Iraq" a lot. But what I heard again and again was "Palestine." The primary languages were Farsi, Arab, and English. "Palestine" was the same in all of them. It was in Teheran that December where I understood that Palestine is the primary issue challenging the Muslim and Western worlds at this moment in time.

If the reader goes to the text of my talk, he or she will find that I do not attack Jews as human beings, but address an American professoriate, Jew and gentile alike, that is unwilling to allow themselves, or their students, to address either the Holocaust question itself, or how it is exploited by the U.S./Israeli alliance to morally justify inhuman policies toward, particularly but not exclusively, Palestinians.

The American professorial class, on this issue, betrays the intent of Article 19 of the Universal Declaration of Human Rights, and betrays the ideals of intellectual freedom and free expression of the university itself.

I would like to give an updated draft of the talk I gave at the Teheran Conference to Muslim audiences in Southern California. I wonder if there are some who read *New Trend* who might be able to put me in touch with a person or persons who can help me arrange such an affair.

Thank you.

--Bradley R. Smith

"[Deborah Lipstadt] wants the holocaust to become a meta-historical impenetrable narrative. It is not clear to me and to a growing number of academics, artists and ordinary people, why Jewish academics and institutions are so afraid of this particular chapter in history being looked-at and discussed freely."

-- Gilad Atzmon, Israeli musician and writer.

INCREDIBLE!

AP Exclusive: FBI thought Demjanjuk evidence faked
Tue, 12 Apr 2011
BERLIN (AP) —

An FBI report kept secret for 25 years said the Soviet Union "quite likely fabricated" evidence central to the prosecution of John Demjanjuk — a revelation that could help the defense as closing arguments resume Wednesday in the retired Ohio auto worker's Nazi war crimes trial in Germany.

The newly declassified FBI field office report, obtained by The Associated Press, casts doubt on the authenticity of a Nazi ID card that is the key piece of evidence in allegations that Demjanjuk served as a guard at the Sobibor death camp in occupied Poland.

Throughout three decades of U.S. hearings, an extradition, a death sentence followed by acquittal in Israel, a deportation and now a trial in Munich, the arguments have relied heavily on the photo ID from an SS training camp that indicates Demjanjuk was sent to Sobibor.

Claims that the card and other evidence against Demjanjuk are Soviet forgeries have repeatedly been made by Demjanjuk's defense attorneys. However, the FBI report provides the first known confirmation that American investigators had similar doubts.

"Justice is ill-served in the prosecution of an American citizen on evidence which is not only normally inadmissible in a court of law, but based on evidence and allegations quite likely fabricated by the KGB," the FBI's Cleveland field office said in the 1985 report, four years after the Soviets had shown U.S. investigators the card.

It was the height of the Cold War at the time, and the ID card from the Nazi's Trawniki training camp had not been as closely examined by Western experts as it has been today. Since then it has been scrutinized and validated by courts in the U.S., Israel and Germany — though experts at the current trial left room for doubt, with one conceding that a counterfeiter with the right materials could have forged the card and other documents.

The FBI agents argued that the Soviets had an interest in faking the documents as part of a campaign to smear anti-communist émigrés. Those conclusions contradict the findings of another branch of the Department of Justice, the Office of Special Investigations, or OSI, which was in charge of the overall Demjanjuk probe.

A quarter-century later, Demjanjuk, now 90, is standing trial in Munich on 28,060 counts of accessory to murder, which he denies. A verdict is expected within a month

[….]

This AP story goes on for another 1,300 words. And that's only the beginning of a story that will go viral throughout the West. David Merlin, representing CODOH, has already faxed the German consulate in Los Angeles, noting:

"The Office of Special Investigations has a history of faking evidence and concealing facts favorable to its targets. It would be most unfortunate if the German Courts put any faith in evidence produced either by the Soviets or the OSI.

"Clearly Mr. Demjanjuk should be given help in clearing his name."

We expect this to become a CODOH campaign to

FREE JOHN DEMJANJUK NOW!

This new—major—turn with the Demjanjuk epic came up only last week. I had expected to use this page to tell a couple tales here, including briefing you on what we are planning to do with radio talk-show host Michael Savage via YouTube. He won't like it, but I think you will.

Bradley

Smith's Report
is published by

Committee for Open Debate on the Holocaust

Bradley R. Smith, Founder

For your contribution of $39 you will receive 12 issues of *Smith's Report*.

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